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THE CATECHISM TESTED BY THE PEOPLE.

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QUESTION BOOK

THE "NOTES IN THE
ASSEMBLY'S SHORTER CATECHISM;

FOR USE IN SUNDAY SCHOOLS, MATERNAL ASSOCIATIONS,
YOUNG MEN'S ASSOCIATIONS, AND PASTOR'S CATECHETICAL CLASSES—
GIVEN FOR CHILDREN, PART I. CATHOLIC.

BY J. H. BAKER.

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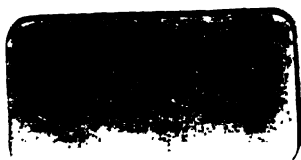
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THE CATECHISM TESTED BY THE BIBLE.

A

QUESTION BOOK

ON

THE TOPICS IN THE

ASSEMBLY'S SHORTER CATECHISM.

FOR

**FAMILIES, SABBATH SCHOOLS, MATERNAL ASSOCIATIONS,
AND PASTORS' CATECHETICAL CLASSES.**

SERIES FOR CHILDREN. PARTS I. AND II.

PART I. DOCTRINAL.

VOL. I.

BY A. R. BAKER.

"Hold fast the form of sound words."—2 Ti. 1: 13.

BOSTON:

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CLASSIFICATION OF THE BOOKS OF THE BIBLE

ABBREVIATIONS AND EXPLANATIONS.

I. BOOKS OF THE OLD TESTAMENT.

1. *Pentateuch, or the Five Books of Moses.*

Genesis	Ge.
Exodus	Ex.
Leviticus	Le.
Numbers	Nu.
Deuteronomy	De.

2. *Historical Books.*

Joshua	Jos.
Judges	Ju.
Ruth	Ru.
Samuel	1 and 2 Sa.
Kings	1 and 2 Ki.
Chronicles	1 and 2 Ch.
Ezra	Ez.
Nehemiah	Ne.
Esther	Es.

3. *The Poetical Books.*

Job	Job.
Psalms	Ps.
Proverbs	Pr.
Ecclesiastes	Ec.

Solomon's Songs Ca.

4. *Prophetical Books.*

Isaiah	Is.
Jeremiah	Je.
Lamentations	La.
Ezekiel	Eze.
Daniel	Da.
Hosea	Ho.
Joel	Jo.
Amos	Am.
Obadiah	Ob.
Jonah	Jon.
Micah	Mi.
Nahum	Na.
Habakkuk	Ha.
Zephaniah	Ze.
Haggai	Hag.
Zechariah	Zec.
Malachi	Mal.

II. BOOKS OF THE NEW TESTAMENT.

1. *Historical Books.*

Matthew	Mat.
Mark	Mar.

Luke	Lu.	v.	verse.
John	Jn.	vs.	verses.
Acts	Ac.	p.	page
2. <i>Epistles or Letters.</i>			
Romans	Ro.	pre.	preceding.
Corinthians	1 and 2 Co.	seq.	succeeding.
Galatians	Ga.	L.	Lesson.
Ephesians	Ep.	Ls.	Lessons.
Philippians	Ph.	Q.	Catechetical Question.
Colossians	Co.	Qs.	Questions.
Thessalonians	1 and 2 Th.	A.	Answer.
Timothy	1 and 2 Ti.	As.	Answers.
Titus	Ti.	EXPLANATIONS.	
Philemon	Phil.		
Hebrews	He.		
James	Ja.		
Peter	1 and 2 Pe.		
John	1, 2, and 3 Jn.	() shows that the proof-	texts which it includes
Jude	Jude.	may be omitted.	

3. *Prophetical Book.*

Revelation	Re.
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ABBREVIATIONS.

C.	Compare or consult.
c.	clause.
cs.	clauses.
q.	question.
qs.	questions.
f. c.	first clause.
s. c.	second clause.
t. c.	third clause.
l. c.	last clause.
m. c.	middle clause.
ch.	chapter.
chs.	chapters.

— between two verses, as Pt. I. L. III. q. 13, or Pt. II. L. II. q. 6, denotes that the intermediate verses relate to the same subject; between two or more references, as Pt. I. L. I. q. 10, or Pt. II. L. VII. q. 5, denotes that those which precede it answer one part of the question, and that those which succeed it answer another part of it; and before a question, as Pt. I. L. X. qs. 1—3, or Pt. II. L. II. q. 12, or X. q. 13, denotes that a part of a preceding question is continued.

INTRODUCTION.

Soon after the publication of the author's "Series for Youth and Adults," he received applications for a corresponding series for children, from many highly respectable individuals, whose request he did not feel at liberty to disregard, especially after the rapid sale and flattering reception of his former work. In the revised and stereotyped edition of that work, he pledged himself to undertake the preparation of the present volumes. These have required more labor than was at first anticipated. Few, probably, who have never attempted the preparation of similar books, will be able fully to appreciate the difficulty which must attend an effort to adapt many of the doctrines and duties here treated to the minds of little children. On any of these topics, it would not be very difficult to write a book, which they would *read* with interest and profit.

But to present the same truth to them in a single page, in its Biblical relations, and by questions and answers to be *studied*, especially to do this in a manner which shall give proper exercise to their own minds; which shall engage their attention, enlighten their understanding, and impress their hearts, without invading the province of the living teacher, is not so easy as is commonly imagined.

With what success the author has performed this difficult work, he leaves a candid public to decide. He has done what he could, in the space and with the means afforded him, to bring the system of revealed truth to the comprehension of the young. He has derived aid from his own children of equal age with those for whom these volumes are designed. Many of the most difficult lessons he has read to them, to ascertain whether they understood the questions, and could give the appropriate answers. He has also submitted the manuscript to several of the most successful and popular American authors of books for children, and has gratefully availed himself of their suggestions.

This series is not a mere abridgment of that for youth and adults, but an original work, preparatory to the former and corresponding with it, so that it may be advantageously used at the same time by the younger scholars in families, Sabbath schools, and associations of children.

It does not aim at a full discussion of the subjects on which it treats, but only at such views of them as children may be prepared to receive. Where illustrations and explanations were deemed necessary, they are generally embraced in the questions, and are mere hints to aid the teacher. They give only the outline, leaving him to fill up the back-ground and finish the picture.

On the mode of studying these volumes, the following directions may be useful.

1. Pupils should become familiar with the abbreviations used in these lessons.

2. When they commence a lesson they should first

fix definitely in mind the topic or general subject on which it treats.

3. They should next attend critically and carefully to the review. Much of their success and pleasure in the study will depend on a strict regard to this direction. For such a purpose, the shortness of the lessons will afford ample opportunity.

4. Afterwards they should commit to memory the answer in the catechism which amplifies or enlarges the topic of the lesson.

5. They should then study the subordinate questions ; and where the answers are given in the book, should prepare to recite them in the words of the author. If a question is answered by short proof-texts, they should commit them to memory, and repeat them when the lesson is recited. But if the proof-text is long, they should attentively read it, and give the answer in their own words. The questions to which no answer nor reference is given in the book, are intended to exercise the pupil's invention and reflection.

Much of the benefit of these lessons will be lost, if the practical questions in each of them are not made the occasion of a tender and faithful appeal to the heart.

Studied in this manner, the earnest prayer and expectation of the author are, that they may lead many a lamb to the fold of Christ, and to the arms of the great and good Shepherd.

PART I.—DOCTRINAL.

LESSON I.

THE CHIEF END OF MAN.

REVIEW.

Let the teacher here briefly examine the pupil on the abbreviations used in this work.

QUESTION I. *What is the chief end of man?*

ANSWER I. Man's chief end is to glorify God, and to enjoy him forever.

1. Why should you attend the Sabbath school and public worship? To grow wiser and better.
2. Is it their *chief end* or object to make you wiser and better?
3. For what other ends or objects do children sometimes attend these? To exhibit their fine clothes; to see their young friends, etc.
- 4.*What is "the chief end" for which God placed you in this world? Am. 4: 12, l. c., to prepare for another.
5. What other ends do sinners seek, to the neglect of this? Worldly pleasure, honor, wealth, etc.

6. What will it profit a man, if he gain these, and fail of preparation for death and heaven? Mar. 8: 37.
7. How many divisions are made of the work of preparation in A. I.? Two.
8. What is the first? A. I., "to glorify God."
- 9.*What is it "to glorify God"? To honor him as children should their parents; yea, more, by as much as he is greater and better.
10. What beside a knowledge of him does this require? De. 6: 5, love to him;—and Ps. 40: 8, delight in his commandments and service.
11. In what does he require you to seek his glory? 1 Co. 10: 31.
- 12.*What is the second thing that makes up the chief end of man? A. I., l. c., "to enjoy God."
- 13.*When do children enjoy their earthly parents? De. 5: 16; 12: 28, when they love and obey him.
- 14.*What must you do, if you would enjoy God?
- 15.*How long ought you to enjoy him? "Forever."
16. Of what little child do you read in Lu. 2: 49, l. c., who perfectly glorified and enjoyed God?
17. Of what other children have you ever read or heard, who glorified and enjoyed God?

18. What do you recollect about them?
19. What becomes of such children when they die? Is. 40: 11, m. c.
20. Do you pray and strive to be like them?

LESSON II.

THE BIBLE A DIVINE RULE.

REVIEW

Q. and A. I.; also, in the last lesson, the questions marked *.

Q. II. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. II. The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

- 1.*What book contains the word of God? The Bible, which means THE BOOK, and which is also called the SCRIPTURES, or writings.
2. What is a testament? A will, or writing, in which a person tells who shall inherit his property after his death.
3. Why is any part of the Bible called a testament? It is God's will, telling who shall be his heirs.
4. What are the two testaments called, into

which the Bible is divided? The Old and the New.

5. How many books are there in the Old Testament? Thirty-nine.
6. Which of these are called the *Pentateuch*, or five books of Moses, treating of the creation, fall and deluge, of the re-settlement of the world, and of the commencement of the Jewish nation? p. 2, I. 1.
7. Will you mention any or all of the *historical* books of the Old Testament, containing the national story of the Jews? p. 2, I. 2.
8. What are the *poetical* books? p. 3, I. 3.
9. Will you give any or all of the names of the books of the Old Testament, that speak of events which were to take place after they were written, and therefore called *prophetic*? p. 2, I. 4.
10. Into what three divisions are the twenty-seven books of the New Testament divided? p. 3, II.
11. Which are the five books of the New Testament that treat of the life of Christ, and of the labors of the apostles, and therefore called *historical*? p. 3, II. 1.
12. Will you mention any or all of the names of the *epistles* or *letters*? p. 3, II. 2.
13. Which Book of the New Testament is *prophetic*? p. 3, II. 3.

14. Which class of these books is most interesting to the young? The historical.
 - 15.*For what did God give you the Bible?
For a rule, to teach me how to glorify and enjoy him.
 16. If you do not live as it directs, how will your guilt compare with that of the heathen who have no Bible? Ro. 2: 12, 13.
-

LESSON III.

REVELATION AND INSPIRATION.

REVIEW

Qs. and As. I. II.; also, in the last lesson, the questions marked *.

Q. II. Continued.

A. II. “

1. If this room were perfectly dark, what would reveal to you, or enable you to see, its walls, the persons and articles in it? Light.
2. Why, then, is the Bible called a *Revelation*? Like the sun, it enlightens men.
3. When God breathed into Adam, with what did he inspire him? Ge. 2: 7, s. c., life.
4. Who inspired man with understanding? Job 32: 8, l. c.
5. When a child is afraid, and his parents

go to him, and speak kindly to him, with what do their presence and words inspire him? With courage, or confidence.

6. If they give him words to express the thoughts and feelings which they awaken in his mind, what may you call their gift? Verbal inspiration.
7. What, then, is verbal or *plenary inspiration*? A gift of the thoughts and words of the Bible to the men who wrote it.
8. How is this doctrine or truth asserted in Scripture? 2 Ti. 3: 16, f. c.
9. How is it known that our Bible consists of the very books which God gave to those inspired men? By following it back through many editions and countries to their hands, and by comparing it with ancient written copies, and in the care with which those copies were preserved.
10. Will you mention some of the Scripture miracles which God only could perform, and which therefore prove that the Bible is his book? Ex. 14. Jn. 11: 43, 44.
11. What examples can you give of prophecies in the Old Testament, which have their fulfilment recorded in the New, and therefore prove the Bible to have been from God? Ps. 22: 16, 18, C. Mar. 15: 24.

12. What effect of the divine law, that shows its superiority to human precepts, is spoken of in Psalm 19: 7? Conversion.
 13. Who found such delight in talking about the Bible, at twelve years of age, that he forgot his home and his earthly parents? Lu. 2: 42—47.
 14. As a child, how did he learn it to be the word of God? He felt its divine power.
 15. How may you, in like manner, learn that it is God's word? By studying, loving, and obeying it, as he did.
 16. Do you pray and labor for such an end?
-

LESSON IV.

THE BEING OF GOD.

REVIEW

Qs. and As. I. and II.; also, in lessons II. and III., the questions marked *.

Q. III. *What do the Scriptures principally teach?*

A. III. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

- 1.*How does this answer divide all the subjects of divine knowledge? Into two divisions.

- 2.*What are they? A. III.
- 3.*Why may the first be called *doctrinal*?
It treats of doctrines, or what we are to believe:
4. Why is the second called *practical*? It treats of duties, or what we ought to do.
- 5.*Where do you find evidence of the truth of Christian doctrines? In myself, in the beings and objects around me, especially in the Bible.
- 6.*If you should find in a forest, or on a distant island, a beautiful house uninhabited, but well furnished, what would you conclude? That some one had been there before me, built and furnished that house.
7. What, then, may you conclude, when you see this beautiful world so well made and fitted up for you and others to live in? That it had a Builder, Maker, or Creator.
8. What makes you think that God was its Creator? No other being could perform a work so great and glorious.
9. How does the Bible express this argument for the being of God? He. 3: 4.
10. To whom do the Scriptures uniformly ascribe creation? Ge. 1: 1. Jn. 1: 3.
11. What does the Bible call those who deny the existence of God? Ps. 14: 1, f. c.
12. What do men commonly call them? Ep. 2: 12, l. c. Atheists.

13. Where does such error begin, in the head or in the heart? Ro. 1: 22—25, in man's corrupt heart.
- 14.*If creation proves a Creator, amidst what may you be said to live, move, and have your being? Amidst proofs of his existence, character, and reign.
- 15.*Is it very foolish and wicked to act as if there were no God?

LESSON V.

SPIRITUALITY, INFINITY, AND OMNIPRESENCE OF GOD.

REVIEW

Qs. and As. I.—III.; also, in the last lesson, the questions marked *.

Q. IV. *What is God?*

A. IV. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

1. What is that within you which thinks and feels? Mind, Soul, or Spirit.
2. Why can you not see it? It is not made of matter like a tree or house, and therefore cannot be seen.
3. What will become of it when death separates it from your body? Ec. 12: 7.

- 4.* Why can you not see God? Jn. 4: 24, f. c., he is a Spirit.
5. If he is a Spirit, why does the Bible speak of his hands and feet? It speaks as if he had these, or as we do when we say hand of affection, wing of the imagination, or of an angel.
6. When your spirit is here, why can it not be at the same time in other places? It is so small it cannot extend or reach to them; it is *finite*.
7. What Being is everywhere; and therefore called omnipresent and *infinite*? Je. 23: 23, 24.
8. In what respect is God here said to be *infinite*? A. IV., "in his being, wisdom, power, holiness, justice, goodness, and truth."
- 9.* Why can you not know all about God? Because I am so small, and he so great; I am finite, but he is infinite.
- 10.* Why can you not escape from his presence? Ps. 139: 7—10, because he is everywhere.
11. Why is not a good child afraid of his kind father and mother? Because he loves them.
12. If, then, you love God, how will you feel when you think that he is always by you and sees you? Ps. 16: 8, 9; 139: 1—3.

LESSON VI.

ETERNITY, UNCHANGEABLENESS, POWER, AND WISDOM OF GOD.

REVIEW

Qs. and As. I—IV.; also, in the last lesson, the questions marked *.

Q. IV. Continued

A. IV. “

- 1.*When did you begin to be?
- 2.*Who never began to be? Ps. 93: 2; He. 7: 3, God.
- 3.*Will your existence or his have an end?
4. Do all creatures and objects about you, as well as you yourself, change?
5. What is the unchangeableness of God frequently called? His immutability.
6. How does the Bible assert it? Ps. 102: 27, f. c.
- 7.*In what respects is God always the same? In his nature and government.
8. Is he, everywhere and at all times, the unchangeable enemy of sin, and the immutable friend of holiness? Ps. 7: 11.
9. What child is larger and stronger than - you?
10. How do men exhibit their strength or power? By what they do.
- 11.*What has God done that shows his Almighty power? Je. 32: 17, he has created the world; — and, Re. 19: 6, l. c., he rules it.

12. Why should his power encourage the good and alarm the evil? It shows that he will bless the righteous, but will punish the wicked.
13. What scholar can you think of who knows more than you do?
14. Who knows more than all creatures?
15. What does God know? Ps. 147: 5, l. c.; 1 Jn. 3: 20, l. c.
- 16.*How does he show his wisdom, which includes his omniscience, or infinite knowledge? Ps. 104: 24, in his word and works.
- 17.*When does God see you? Always,—by night and day, at home and abroad, when I do right and when I do wrong.
18. What texts of Scripture assert this? Ge. 16: 13; Job 34: 21, 22.
19. What more does God see of you than I do? 1 Sa. 16: 7, l. c.

LESSON VII.

HOLINESS, JUSTICE, GOODNESS, AND TRUTH OF GOD.

REVIEW

Qs. and As. I.—IV.; also, in lessons V. and VI., the questions marked *.

Q. IV. Continued.

A. IV. “

1. Into what two classes does the Bible divide mankind? Is. 3: 10, 11; Mal. 3: 18.

HOLINESS, JUSTICE, AND GOODNESS OF GOD. 19

- 2 Which of these have any moral likeness to God, or feel and act at all as he would have them?
3. Why do you call the Bible, the Sabbath, and the Sanctuary, *holy*? They are God's means to make men holy.
4. What does the Bible say of God's holiness? Ex. 15: 11. Ps. 145: 17.
- 5.*Ought you to be like God in holiness? Le. 11: 44. He. 12: 14.
6. What do you mean by a *just* weight? Such as our laws require, and as honest men use.
7. What do you call a man who always uses such weights and measures, and who strives to do right? Just or righteous.
8. What texts call God just or righteous? Job 8: 3, l. c. Ps. 119: 142, f. c.
- 9.*Where are you required to be like him in this respect? Ti. 2: 12.
10. What is the sum of God's moral perfections? 1 Jn. 4: 16, m. c.
11. What does his love more particularly include? Benevolence, goodness, mercy, and grace.
12. How often is his mercy asserted in Ps. 136?
- 13.* How has he shown his goodness to you?
14. Why is a lie very wicked? It is opposed to God and his law, hurtful to men and despised by them.

- 15.*What does the Bible say of God's truth or faithfulness? De. 32: 4, l. c. Is. 25: 1.
16. How will he punish liars? Re. 21: 8.

LESSON VIII.

THE UNITY OF GOD.

REVIEW

Qs. and As. I.—IV.; also, in lessons V.—VII., the questions marked *.

Q. V. *Are there more Gods than one?*

A. V. There is but one only, the living and true God.

- 1.*From what texts are the thoughts and many of the words of this answer derived? 1 Co. 8: 4, l. c.; 6, f. c.
- 2.*What are the gods of the heathen called? Je. 50: 2, l. c.
3. Of what are some of them made? De. 29: 17.
4. What does the only true God say of them in Ps. 115: 4—8?
- 5.*If Jehovah is the only *true* God, what must they be? False.
- 6.*Why is he called the *living* God? Because he has life in himself, and gives it to others; and because most of the objects which the heathen worship are without life.

- 7.*What is the condition of those who know not the one living and true God? Ro. 1: 29—31, guilty and miserable.
 8. What can give the heathen the knowledge of God? The gospel.
 9. Why should you and others who have the gospel send it to them? Mar. 16: 15.
 10. If you, having the gospel, do not live as it requires, will you be more guilty than they are? 2 Pe. 2: 21.
 11. Against whom will they rise up in judgment? Mat. 12: 41, those who, having the gospel, fail of eternal life.
-

LESSON IX.

THE TRINITY AND PERSONALITY OF GOD.

REVIEW

Qs. and As. I.—V.; also, in the last lesson, the questions marked *.

Q. VI. *How many persons are there in the Godhead?*

A. VI. There are three persons in the Godhead, the Father, Son, and Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

22 THE TRINITY AND PERSONALITY OF GOD.

1. On what occasion did the Saviour use the terms Father, Son, and Holy Ghost? Mat. 28: 19.
- 2.* Why are these called a trinity? Because the three are mysteriously united in the one.
3. What is their union called? Godhead, or divine nature.
4. How many distinctions are there in the Godhead or divine nature? Three.
5. What are they? Mat. 28: 19, Father, Son, and Holy Ghost.
- 6.* What common word do we use for each of them? Person.
7. Why? Lu. 3: 22. Jn. 1: 14; 10: 30, 15: 26. Because the Bible, in speaking of them, uses I, my and me; thou, thy, and thee; he, his, and him; words which we apply to a person.
8. When we say that there is but one God, of what do we speak? His substance or nature, which is the same in the three.
9. Of what, when we say that there are three persons in this one substance or divine nature? Of these three eternal distinctions, which we represent as the Bible does, by the words I, thou, and he.
- 10.* Will you repeat some of the texts in which the three are spoken of? Mat. 3: 16, 17. Jn. 14: 26. 2 Co. 13: 14. 1 Jn. 5: 7.

11. If you disbelieve the Scriptural doctrine respecting the Son or the Holy Ghost, can you be a true worshipper of the Father? 1 Jn. 2: 2, 3.
12. If you have not attained a full knowledge of these doctrines, can you be saved? Jn. 9: 35—38.

LESSON X.

THE DIVINITY OF THE THREE IN ONE.

REVIEW

Qs. and As. I.—VI.; also, in the last lesson, the questions marked *.

Q. VI. Continued.

A. VI. “

1. Which of the three is called God in Jn. 8: 42, s. c.?—In Ro. 9: 5?—In Ac. 5: 3, 4?
2. Which of the three is called omniscient, or is said to know all things, in Mat. 6: 32?—In Jn. 21: 17?—In Jn. 14: 26?
3. Which is called eternal, without beginning or end, in Jn. 17: 24, l. c.?—In 1 Jn. 5: 20, l. c.?—In He. 9: 14?
4. What is the Father called in Lu. 6: 36? Merciful, willing to pardon sinners.—In John 3: 16? Love.
5. What is said of the Son in He. 7: 26?

24 THE DIVINITY OF THE THREE IN ONE.

That he is holy, or without sin. — In 1 Ti. 1: 16?

6. If the Holy Ghost cannot produce what he does not possess, what may you ascribe to him from Is. 11: 2, 3, C. 1 Co. 12: 7—11?
7. Which of the three persons in the Godhead is said to have created the world, in Ep. 3: 9, C. 14? — In Co. 1: 16? — In Ge. 1: 2?
8. Which is said to preserve and rule the world, in Mar. 14: 36? — In Ep. 1: 22, 23? — In Ps. 51: 12?
9. Which is said to raise the dead, in Ro. 6: 4? — In Jn. 6: 40? — In Ro. 8: 11?
10. To which is divine honor or worship rendered, in Luke 22: 42? — In Ac. 7: 59? — In Ez. 37: 9? The Spirit, here called breath or wind.
- 11.*If the name, attributes, works and worship of God, are ascribed to each person of the Godhead, can you consistently believe the divinity of one, and disbelieve the divinity of another?
- 12.*In Jn. 15: 23, and other texts, why is a sin against one of them regarded as a sin against another? Because the same divine substance or nature is in the three.
13. Why is error or disbelief respecting them peculiarly dangerous? 1 Pe. 1: 2, the work of each is necessary to salvation.

14. What can render the doctrine of the Holy Trinity of saving benefit to you? Jn. 5: 24. 1 Jn. 5: 13.

LESSON XI.

DECREES.

REVIEW

Qs. and As. V. and VI.; also, in lessons IX. and X., the questions marked *.

Q. VII. *What are the decrees of God?*

A. VII. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

1. If a book or anything else is to be made, what is the first thing to be done? A plan of it must be formed.

2.* When a plan is adopted, what is it called? A purpose or decree.

3. What limits the plans or decrees of men? Their want of knowledge or power.

4. Why can there be no such limit to the plans or decrees of God? Because he knows all things, and can do them.

5.* What is God's plan or decree called, in Pr 19: 21, 1. c.? His counsel. — In

- Ep. 3: 11? His purpose. — In Ro. 8: 29? Foreknowledge, or predestination. — In Ro. 11: 5? Election.
6. Did God always intend to do what he does? Job 23: 13, l. c.
 - 7.*How long has his plan, purpose, or decree, existed? Ps. 33: 11, always.
 8. According to what was it formed? "The counsel of his will."
 9. For what end? "His own glory."
 - 10.*What does it include? "Whatsoever comes to pass."
 11. If your parents form a plan for your education, will that alone make you learn?
 12. What more is necessary? Study, or personal exertion.
 13. What, then, is necessary for your salvation, beside the purpose of God?
 14. How can you make your election evident and sure? By repentance, faith, and obedience.

LESSON XII.

EXECUTION OF DECREES.

REVIEW

Qs. and As. IV.—VII.; also, in the last lesson, the questions marked *.

Q. VIII. *How doth God execute his decrees?*

A. VIII. God executeth his decrees in the works of creation and providence.

1. Why may a man who meant to build a house, and had a plan of it, fail to build it? Lu. 12: 20; 14: 28—30, if his life is spared, he may change his mind, or lose his property and not be able.
2. Why will not God's plan or decree fail? Ps. 50: 10—12. Da. 4: 35, he is always of one mind, and has all power, and possesses all things.
- 3.*How do you learn what God has decreed? From his word, and from his works of creation and providence.
- 4.*What decree of God is recorded in Ex. 3: 7, 8? That respecting Israel's going out of Egypt.
5. Whom did he employ in the execution of that decree? Ex. 3: 10; 4: 16, 29—31, Moses and Aaron.
6. With what success did Pharaoh and the Egyptians oppose its execution? Ex. 14: 26—31.
7. Did Israel's departure from Egypt, and the crucifixion of Christ, belong to the work of creation, or to that of providence?
8. Which of these works includes redemption? Providence.
9. How does it appear that the crucifiers of Christ were as wicked as if their sin had

not been purposed and foreknown?
Ac. 2: 23; 4: 27, 28, by God's condemnation of their conduct.

11. Can you, or any one, excuse sin by saying it was decreed?

LESSON XIII.

CREATION OF THE WORLD.

REVIEW

Qs. and As. V.—VIII.; also, in lessons XI. and XII., the questions marked *.

Q. IX. *What is the work of creation?*

A. IX. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

1.*Who created all things? Ge. 1: 1.

2.*Out of what did he create them? He. 11: 3, l. c.

3.*How? Ps. 33: 6, f. c., "by the word of his power."

4.*How long was he occupied in the work of creation? Six days.

5. What did he create the first day? Ge. 1: 3—5.

6. What did he create the second day? Ge. 1: 6—8.

7. What did he create the third day? Ge. 1: 9—13.
8. What did he create the fourth day? Ge. 1: 14—19.
9. What did he create the fifth day? Ge. 1: 20—23.
10. What did he create the sixth day? Ge. 1: 24—27.
11. What did he do on the seventh day? Ge. 2: 2, l. c.
12. What commandment does his example of working six days, and then resting one day, enforce? Ex. 20: 11.
- 13.* What did God pronounce the works of creation, as they came from his hand? Ge. 1: 12, l. c. 18, l. c. 21, l. c. 25, l. c. 31, s. c.
14. For whom did God create all things? Pr. 16: 4, f. c.
15. For what purpose? Ps. 19: 1, f. c.
16. Of what, then, should the brooks, trees and hills, the fishes, birds and beasts, the sun, moon and stars, and all the objects which you behold, remind you? Of God, their Creator.

LESSON XIV.

CREATION OF MAN.

REVIEW

Qs. and As. IV.—IX. ; also, in the last lesson, the questions marked *.

Q. X. *How did God create man?*

A. X. God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

- 1.* Who were our first parents? Adam and Eve.
2. Which was created first? 1 Ti. 2: 13.
3. Out of what did God form Adam? Ge. 2: 7, f. c.
4. Out of what did God form Eve? Ge. 2: 21—23.
5. What animated Adam's body with life? Ge. 2: 7.
6. Where were they placed? Ge. 2: 8.
7. What was their first employment? Ge. 2: 5, l. c. 15, l. c.
- 8.* In whose image were they created? Ge. 1: 27.
- 9.* In what respects were they created in his image? "In knowledge, righteousness and holiness."
- 10.* Over what were they to have dominion? Ge. 1: 26, l. c. 28, l. c., over all other creatures.

11. For what did he give them all that grows out of the ground? Ge. 1: 29; 2: 16.
12. Of what did he tell them not to eat? Ge. 2: 17.
13. What does he tell you not to do? That which his commandments forbid.
14. Do you keep all these?
15. Whose help should you seek, to enable you to keep them?

LESSON XV.

PROVIDENCE.

REVIEW

Qs. and As. IV.—X.; also, in lessons XIII. and XIV., the questions marked *.

Q. XI. *What are God's works of providence?*

A. XI. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures and all their actions.

- 1.*Of what two things is providence here said to consist? Preserving and governing.
- 2.*To what is it said to extend? To "all his creatures, and all their actions."
- 3.*What else is said of it? It is "holy, wise and powerful."

4. What reason does the Bible give you to believe that God's providence is over all men? Ac. 17: 25—28.
- 5.—Over all their thoughts, words and deeds? Ez. 7: 27. Pr. 16: 1.
- 6.—Over the angels? Ps. 103: 20.
- 7.—Over the birds of the air? Mat. 6: 26.
- 8.—Over the insects? Ps. 105: 34, 35.
- 9.—Over the beasts of the field? Ps. 147: 9, f. c.
- 10.—Over the clouds, winds and storms? Na. 1: 3, l. c.
- 11.—Over the waves of the sea? Ps. 89: 9.
- 12.—Over the sun, moon and stars? Ps. 147: 4.
13. If he works in you and around you, gives you food, clothes, and all your blessings, should you love and serve him? Ps. 107: 31.

LESSON XVI.

THE SAME SUBJECT.

REVIEW

Qs. and As. IV.—XI. ; also, in the last lesson, the questions marked *.

Q. XI. Continued.

A. XI. “

1. What text can you repeat which proves that God preserves or keeps all things?
Ne. 9: 6, l. c. He. 1: 3, s. c.

2. How long will he control or govern all things? Ps. 66: 7, f. c.
3. What good did he bring out of the sin of Joseph's brethren in selling him for a slave? Ge. 50: 20.
- 4.*Why is his providential government called "most holy?" Ge. 18: 25, because it rewards the righteous and punishes the wicked.
- 5.*Why is it called "wise?" Job 9: 4, f. c., it shows the wisdom or skill of its Author.
- 6.*How does its power appear? In its control of all events, nations and worlds.
7. What is said of it in Job 26: 14, s. c.?
8. What in Ps. 97: 2, l. c.?
9. What use does the Saviour make of it in Mat. 6: 30, seq.? To teach us not to be unduly anxious about the future.
10. What other lesson may you learn from it? To be patient and submissive.

LESSON XVII.

THE COVENANT OF WORKS.

REVIEW

Qs. and As. VII.—XI.; also, in lessons XV. and XVI., the questions marked *.

Q. XII. *What special act of providence did God exercise toward man in the estate wherein he was created?*

A. XII. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

1. Where was the first wedding? In Eden.
2. Who were the bridegroom and the bride? Adam and Eve.
3. What are the promises called which the two parties in marriage make to each other? A covenant.
4. Who instituted the covenant of marriage? God.
- 5.*What other covenant did he make with our first parents? "A covenant of life," or "of works."
- 6.*How was the reward of that covenant to be obtained? By perfect obedience.
7. Under it, what dominion did he give our first parents? Ge. 1: 28, l. c.
8. What did he give them for food. Ge. 1: 29.
- 9.*In order to try them, of what did he forbid them to eat? Ge. 2: 17, f. c., "of the tree of knowledge of good and evil."
- 10.*If they ate the forbidden fruit, what were they to suffer? Ge. 2: 17, l. c., "death."

11. What was the death here threatened?
Natural, spiritual and eternal.
12. What is natural death? The separation
of the soul from the body.
13. What is spiritual death? Loss of holi-
ness.
14. What is eternal death? Endless punish-
ment in hell.
15. If they had not eaten that fruit, how long
would their innocence and happiness
have continued? Forever.
16. Was it very foolish for them to eat that
fruit, when they might freely eat of
every other tree of the garden?
17. Is sin less foolish in you and others?
18. What does the Bible call those who are
guilty of it? Pr. 13: 19, l. c., fools;—
Ps. 104: 35, sinners and wicked.
19. What must all those expect who disobey
God? Ro. 6: 23, f. c.
20. How may you escape spiritual and
eternal death? Ro. 6: 23, l. c. C. Jn.
11: 25, 26.
21. Are you striving to escape it by breaking
off sin and keeping God's command-
ments?

LESSON XVIII.

THE FALL OF MAN.

REVIEW

Qs. and As. VII.—XII.; also, in the last lesson, the questions marked *.

Q. XIII. *Did our first parents continue in the estate wherein they were created?*

A. XIII. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

1. In what state were our first parents created? Ec. 7: 29, in a state of holiness and happiness.
- 2.*How did they fall from that state? A. XIII., l. c., "by sinning against God."
- 3.*When God told them to eat of every tree of the garden except that of the knowledge of good and evil, (Ge. 2: 16, 17,) were they free to obey or to disobey him? A. XIII. f. c.; they were "left to the freedom of their own will," that is, they could do as they pleased.
- 4.*Did they choose to obey or to disobey God? Ge. 3: 6, s. and l. cs.
5. What three things led Eve to eat the forbidden fruit?
6. What other motive led her husband to eat it? Ge. 3: 12.

7. Can any one compel you to sin when you do not wish to?
8. Why do you not choose as readily to keep God's commandments as to break them? Pr. 2: 14, on account of my love of sin;—and Je. 13: 23. Ro. 8: 7, 8, my habitual practice of it, and my moral weakness.
9. Who can make you wish to do right? Ps. 124: 8; Ho. 13: 9, l. c.
10. How can he help you by his word? Ps. 19: 8, l. c.
11. How, by his Spirit and grace? Eze. 36: 25—27, by giving me a new heart.
12. If you would have his help, what must you do? Is. 55: 6.

LESSON XIX.

NATURE OF SIN.

REVIEW

Qs. and As. IX.—XIII.; also, in the last lesson, the questions marked *.

Q. XIV. *What is sin?*

A. XIV. Sin is any want of conformity unto, or transgression of, the law of God.

1.*In what two things is sin or depravity here said to consist?

2. What does sin or transgression prove?
Ro. 4: 15, l. c.
3. Where was the law written before it was put upon tables of stone? Ro. 2: 15.
4. What is loss of conformity to God and his law? Loss of his image, of obedience, and of inclination to obey his law.
- 5.*What makes you think that we all have lost conformity to God and his law?
Ep. 2: 3, l. c.
6. Why is this want of conformity sin? Because God requires us to be conformed to him, and to do as he requires.
7. What change is requisite to restore our conformity? Ro. 12: 2, s. c.
- 8.*What other part of our depravity is noticed? A. XIV., l. c. 1 Jn. 3: 4 l. c., transgression.
9. How does David class his sins in Ps 19 12, 13?
10. What is the more common division of sins? Into those of omission and of commission.
11. Of what would you be guilty, if you should neglect prayer, the Bible, public worship, and other means of salvation?
12. Of what, if you should disobey your parents, play on the Sabbath or in the sanctuary, take God's name in vain, lie, steal, or do any other wicked thing?
13. What is the end of all unforgiven sin?
Ja. 1: 15.

14. What does John say of death by unforgiven sin? Re. 20: 12—15.
15. If you would escape this awful death, what must you do? Ps. 130: 4. Da. 4: 27, s. c.
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LESSON XX.

THE FORBIDDEN FRUIT.

REVIEW

Qs. and As. IX.—XIV.; also, in the last lesson, the questions marked *.

Q. XV. *What was the sin, whereby our first parents fell from the estate wherein they were created?*

A. XV. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

1.*Where did the tree of knowledge of good and evil grow? Ge. 2: 9, l. c., 3: 3, f. c.

2.*Why did God forbid our first parents to eat of it? To try them, or to show whether they would obey him.

3.*Who tempted Eve to eat the forbidden fruit? The serpent.

4. What else is he called in the Bible? Re. 9: 11; 12: 9

5. What did he at first ask her? Ge. 3: 1, l. c.
6. What did she say to him? Ge. 3: 2, 3.
7. How did he answer her? Ge. 3: 4, 5.
8. How did he show the truth of the Saviour's words in Jn. 8: 44?
- 9.*Whom did he employ to tempt Adam? Ge. 3: 6, l. c., Eve.
10. For whom do you and others always work, when you try to make any person sin? Satan.
- 11.*After our first parents had eaten the forbidden fruit, how did they show their shame? Ge. 3: 7, l. c.
- 12.*—How their guilt and fear? Ge. 3: 8, l. c.
13. When God asked them about their conduct, did they at first confess, or try to conceal their sin, and to charge it upon each other? Ge. 3: 12, 13.
14. Was this right?
15. Who still helps those that do wrong? Ep. 2: 2. I Jn. 3: 8, f. c.
16. What must you and others do, if you would not be led by Satan into sin? Ja. 4: 7.
17. When you do wrong, to whom should you at once confess your sin? To those whom I have injured, to my parents, and to God.

LESSON XXI.

THE BROKEN COVENANT.

REVIEW

Qs. and As. XI.—XV.; also, in the last lesson, the questions marked *.

Q. XVI. *Did all mankind fall in Adam's first transgression?*

A. XVI. The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

1. What do you know about a covenant?
Lesson XVII.

2. What was the first covenant formed with Adam and Eve respecting eternal life?
A covenant of works.

3. What did it require of men? Perfect obedience.

4. What reward did it offer them, if they kept it? Eternal life.

5. With what punishment did it threaten them, if they broke it? Eternal death.

6.*Were we, their children, all embraced in it? Ge. 2: 17, l. c. C. Ro. 5: 18, f. c.

7.*Is it common for God to join children

with their parents in his covenants ?
Ge. 9 : 9 ; 17 : 7—9.

- 8.*What texts of Scripture justify these words of the Catechism, "sinned in him and fell with him in his first transgression"? Ro. 5 : 19, f. c. C. 1 Co. 15 : 22, f. c.
9. In what sense did we sin in him? His actual sin was not ours ; yet it changed our moral nature, relations and condition.
10. How came the Son of Man to be free from this effect of Adam's sin? Lu. 1 : 35, by his supernatural birth.
11. How does David speak of sin in Ps. 51 : 5, f. c.?
12. How does this moral plague, which began in our first parents, and is conveyed to their children from generation to generation, early show itself? Ps. 58 : 3, by bad conduct.
13. How can it be cured? Ps. 51 : 10.
14. How should you seek the remedy? Je. 29 : 13.
15. What encouragement have you to seek it while you are young? Pr. 8 : 17.

LESSON XXII.

MAN'S CONDITION BY THE FALL.

REVIEW

Qs. and As. XI.—XVI.; also, in the last lesson, the questions marked *.

Q. XVII. *Into what estate did the fall bring mankind?*

A. XVII. The fall brought mankind into an estate of sin and misery.

1. What reason have you to think that Adam and Eve were originally free from sin? Ge. 1: 27. Ec. 7: 29, f. c.
2. What, that they were then happy? Pr. 29: 18, l. c.
- 3.* From what did they fall by their original transgression? From holiness and happiness.
- 4.* Into what? An estate or condition of sin and misery.
- 5.* Who fell with them? Ro. 5: 18, f. c., "mankind."
6. Who does the Psalmist say are sinners? Ps. 14: 3.
7. What is said of the misery of man in that state? Ec. 8: 6.
8. How does Isaiah speak of the sin and misery of man? Is. 1: 4—6.
9. When you, or any of your friends, are very sick, what is done to cure you?

10. Is not the soul worth more than the body?
11. What, then, should you do to free your soul from this state of sin and misery?
Je. 8: 22, C. Mat. 9: 12.
12. Have you done it?

LESSON XXIII.

MAN'S SINFULNESS.

REVIEW

Qs. and As. XIII.—XVII. ; also, in the last lesson, the questions marked *.

Q. XVIII. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. XVIII. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

1.*What two kinds of sin are here spoken of? "Original and actual."

2.*In what three things is original sin here said to consist? A. XVIII., f. c.

3.*What has "Adam's first sin" made us? Ro. 5: 19, f. c., sinners.

- 4.*Have we no "original righteousness"?
Ps. 5: 9. Ep. 2: 3, l. c.
5. Is this true of all? Ps. 53: 3. Ga. 3: 22, f. c.
- 6.*How far does "the corruption" of original sin extend? A. XVIII., to "our whole nature."
7. How does infant baptism show this?
Mat. 28: 19, C. Ti. 3: 5, it is a washing which implies defilement, uncleanness.
8. From whom do children receive this corruption? Job 15: 14. Jn. 3: 6, f. c.
9. What change does it make necessary?
Jn. 3: 3.
10. What is this change called in Eze. 18: 31, m. c.; 36: 26?
11. What, in Lu. 13: 3, C. Ac. 5: 31?
12. If you die without such a change, what will become of you? Lu. 13: 5.

LESSON XXIV.

MAN'S SINFULNESS.

REVIEW

Qs. and As. XIII.—XVIII.; also, in the last lesson, the questions marked *.

Q. XVIII. Continued.

A. XVIII. “

- 1.*What beside "original sin" is spoken

of in A. XVIII., l. c.? Actual transgressions.

- 2.* What are actual transgressions? 1 Jn. 3: 4, neglect of duty, and sins in thought, word and deed.
- 3.* How are they related to original sin? As evil fruit to a corrupt tree; as a bitter stream to an impure fountain.
- 4.* How can you prove that all actual sin is from an evil heart? Mat. 15: 18—20.
5. How, then, may you know true Christians? Mat. 7: 16.
6. May you in a similar manner learn the state of your own heart?
7. What must you do to get this knowledge? 2 Co. 13: 5, f. c.
8. By what should you examine yourself and take heed to your way? Ps. 119: 9.
9. What makes actual sin hard to overcome? Je. 13: 23, habit.
10. Will the neglect of prayer, repentance, or any duty to-day, make it easier for you to neglect the same to-morrow?
11. What, then, is the best time you will ever see to break off sin and become holy? Now.
12. When does God require this of you? 2 Co. 6: 2, l. c.
13. Why should you hate sin? Pr. 8: 13. Je. 44: 4—6, because God does, and it

is hateful;—and Pr. 8: 36. Eze. 18: 4, l. c., because it will ruin me.

14. If you really hate sin, will you not strive to live free from it? Job 42: 6.

LESSON XXV.

MAN'S MISERY.

REVIEW

Qs. and As. XIII.—XVIII. ; also, in lessons XXIII. and XXIV., the questions marked *.

Q. XIX. *What is the misery of that estate whereinto man fell?*

A. XIX. All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.

1. What does sin produce? Misery.
- 2.*How many causes of the misery of the wicked are here spoken of? Six.
3. What are they? A. XIX.
4. Why are God's people said to *commune* with each other, and with him, in the ordinances of the Gospel? Because they love one another and Christ.
- 5.*How did Adam and Eve, after the fall, show their loss of this communion? Ge 3: 8, l. c., 12.

6. Why do not the wicked love to commune with God? Jo. 24: 19, s. and t. cs. ; 2 Co. 6: 14, 15, because he is holy.
7. Was this ever true of those who are now real saints? Ep. 2: 3.
- 8.*What is the *wrath* of God? His holy hatred of sin.
9. With whom is he angry every day? Ps. 7: 11.
10. How do you feel when your friends are justly displeased with you?
11. Which is to be feared more, the displeasure of the whole world, or the wrath of God?
12. How, then, have you been able to lie down and sleep quietly, with the wrath of God resting on you?
- 13.*What shows his wrath? His curse.
14. What is said of this in Ga. 3: 10, and 2 Th. 1: 6—10?
15. What are you doing to escape the wrath and curse of God?

LESSON XXVI.

MAN'S MISERY.

REVIEW

Qs. and As. XIII.—XIX. ; also, in the last lesson, the questions marked *.

Q. XIX. Continued.

A. XIX. “

1. What is the fourth source of man's misery spoken of in A. XIX. ? "He is liable to all the miseries in this life."
2. What misery in this life is spoken of in Ge. 3: 17, l. c., 18, 19, f. c. ? Hard work.
3. What, in De. 28: 22 ?
4. What, in Ja. 4: 1 ?
5. How many evils are spoken of in Ga. 5: 20, 21 ?
6. What other miseries have you suffered or seen ?
- 7.* What brought *death* into the world ? Ro. 5: 12.
8. Who can deliver you from the fear of death ? 1 Co. 15: 55, C. 57.
9. Of what little children have you ever read or heard who died in a happy manner ?
10. What is the sixth source of the misery here spoken of ? "The pains of hell."
11. What does the Bible say of these pains ? Mat. 13: 42. Mar. 9: 46.
12. Who are in danger of them ? Ps. 9: 17, f. c.
13. How does the Bible exhort you to escape from them ? Is. 33: 14, m. and l. cs. ; Eze. 18: 30, l. c., 31, 32.

LESSON XXVII.

ELECTION AND REDEMPTION.

REVIEW

Qs. and As. I.—XIX.; also, in the last lesson, the questions marked *.

Q. XX. *Did God leave all mankind to perish in the estate of sin and misery?*

A. XX. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

- 1.* Who is the author of redemption or salvation? A. XX., f. c. Ho. 13: 9, God.
- 2.* Why did he undertake the work? Ep. 1: 5, l. c., "of his own mere good pleasure."
3. How do you know that he has rendered your salvation possible? Mat. 11: 28—30. 1 Jn. 2: 2.
- 4.* What is his plan or purpose called in respect to those savingly benefited by it? Ro. 9: 11, election.
5. If twelve murderers were condemned to be hung, and the Governor should offer pardon to all of them, what would you

call his conduct toward them? Very merciful.

6. What would you call their conduct toward him, if they all refused his offer? Very ungrateful and wicked.
7. If he should next send some one to prevail on nine of them, whose names he should give him, to accept the pardon, come out of prison, and enjoy his favor and their freedom, would the rest have any right to complain?
8. To whom does God, through the redemption of Christ, freely offer pardon and salvation? To all.
9. If he selects some, and prevails on them to accept of pardon, have others any right to complain?
10. When did God see mankind in ruin, and elect some of them to everlasting life? Ep. 1: 4, s. c., "from all eternity."
11. For what reason did he elect "some," and not others, or all? We know not, except that it was "for his own glory."
12. How do you know that he had good reasons for this selection? Because he never acts without them.
13. In whom are the elect chosen? Ep. 1: 4, f. c., C. 11, in Christ.
- 14.*To what? Ep. 1: 4, l. c. 1 Th. 5: 9, 10, to holiness as a means "to eternal life."
15. In order to be saved, must *you* choose God as well as *he* you? Jo. 24: 15.

16. What duty about election is urged in 2 Pe. 1: 10, f. c.?
17. How may you be sure that God has chosen you to salvation? Ac. 13: 48, l. c. 1 Pe. 1: 2, by believing in Christ, and obeying the gospel.

LESSON XXVIII.

THE COVENANT OF GRACE.

REVIEW

Q. and A. XX.; also, in the last lesson, the questions marked *.

Q. XX. Continued.

A. XX. “

- 1.*What is a covenant? L. XVII. qs. 1 seq.
An agreement, plan, or constitution.
2. What covenant did God originally form with mankind, about their future and eternal welfare? L. XVII. qs. 5, 6.
- 3.*When the covenant of works was broken, what other did he form? A. XX., m. c., one of grace, the blessing of which comes not by works, but as a favor.
4. With whom did this covenant originate? He. 8: 8.
5. Who engaged in it in our behalf? Ro. 5: 17, l. c. He. 7: 22, Christ.
6. What did he offer to God for us? Ro. 3: 26, his perfect righteousness.
7. Of what does that consist? Ph. 2: 8, his obedience, suffering, and death.

- 8.*In consequence of these, who are in a state in which salvation is possible? Is. 55:
1. Mat. 28: 19, 20, all men.
9. Who enjoy the external benefits of the covenant of grace? Ac. 2: 39, all men, especially those who have the gospel.
10. Who receive its spiritual and saving benefits? Jn. 3: 36. Ph. 3: 9, true believers, or the elect.
11. Who can help you to become personally interested in these? Ez. 36: 25—27. Ti. 3: 5—7.
12. Does the Bible require you to pray for and cherish the Holy Spirit? Ps. 51: 11, l. c. Ep. 4: 30.

LESSON XXIX.

CHRIST, THE REDEEMER.

REVIEW

Q. and A. XX. ; also, in lessons XXVII. and XXVIII., the questions marked *.

Q. XXI. *Who is the Redeemer of God's elect?*

A. XXI. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person, forever.

- 1.*What is the Saviour here called? A. XXI.
2. What other names are applied to him in Scripture?
3. Whose salvation did he render possible? 1 Jn. 2: 2, that of the whole world.
4. Who are saved by his redemption? Ro. 11: 7, t. c., the elect.
5. What evidence is there that Christ was the eternal Son of God? 2 Sa. 7: 13, 14, f. c. Ps. 2: 7, t. c. C. He. 1: 5.
- 6.*What does his sonship imply? Jn. 5: 18, l. c., his equal divinity with the Father.
7. Where did we consider his divinity and equality with the Father? Lesson X.
8. What do you recollect about them?
- 9.*What other nature did he take? A. XXI., s. c. Jn. 1: 14, f. c. Ph. 2: 8.
- 10.*How long will he continue "both God and man"? He. 7: 24, C. 13: 8.
- 11.*How many persons do these two distinct natures make? 1 Co. 8: 6, t. c. Ep. 4: 5, f. c., only one.
12. If he must be both God and man to be our Redeemer, can it be safe to receive him in only one of these natures?
13. How does he appear to the blessed in heaven? Re. 5: 9, 12, 13, l. c., in these two natures.
14. How ought you, then, to receive and love him? Both as God and as man.
15. Have you thus received him?

LESSON XXX.

THE HUMANITY OF CHRIST.

REVIEW

Qs. and As. XX. and XXI. ; also, in the last lesson, the questions marked *.

Q. XXII. *How did Christ, being the Son of God, become man ?*

A. XXII. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

1. What makes you think that Washington had both body and soul ? His history.
2. What may you learn, in the same way, respecting Christ ? That he had both body and soul.
3. Where can you find his history ? In the gospels.
- 4.*How do you know that he had a human body ? Jn. 1 : 14, f. c., 4 : 6, C. Lu. 24 : 39.
- 5.*How do you know that he had a human or "reasonable soul" ? Mat. 26 : 38, s. c.; Lu. 23 : 46, s. c.
6. What proof that he was a man is there

in Lu. 2 : 40, f. and s. cs. ?—In Lu. 22 : 44?

7. When and where was he born? Lu. 2 : 1—4.

8.*Who was his mother? Mat. 2 : 11, s. c.

9.*Who was his Divine Father? Lu. 1 : 35, t. c.

10. How long will he continue to be a man? He. 7 : 24.

11.*What makes him a perfect example to us? 1 Pe. 1 : 15, 16, his being human and “without sin.”

12. How may the thought of his human nature help you under suffering? Lu. 22 : 42. He. 4 : 15.

LESSON XXXI.

OFFICES OF CHRIST.

REVIEW

Qs. and As. XX.—XXII. ; also, in the last lesson, the questions marked *.

Q. XXIII. *What offices doth Christ execute as our Redeemer?*

A. XXIII. Christ, as our Redeemer, executeth the office of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

1. May one person hold several offices?
- 2.*How many offices are here ascribed to Christ? A. XXIII., three.
- 3.*What are they?
4. Why is he called a Prophet? Lu. 24: 19, C. A. XXIV., he foretells events, and teaches the people.
5. Why, a Priest? He. 7: 17, C. A. XXV., he offered sacrifice, and intercedes for them.
6. Why, a King? Lu. 1: 32, 33, C. A. XXVI., he rules them.
7. With reference to which of these is he called Light? Jn. 1: 8, 9, his prophetic office.
8. — Lamb? Jn. 1: 36, l. c., his priestly office.
9. — Lion? Re. 5: 5, his kingly office.
- 10.*Why is he said to *execute* these offices? Because he performs the duties of them.
11. When? A. XXIII., l. c., both “in his estate of humiliation and exaltation;” that is, on earth and in heaven.
12. For what? Our salvation.
13. What, then, should you render to him? Obedience and praise.

LESSON XXXII.

CHRIST, OUR PROPHET.

REVIEW

Qs. and As. XX.—XXIII. ; also, in the last lesson, the questions marked *.

Q. XXIV. *How doth Christ execute the office of a prophet ?*

A. XXIV. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

- 1.*What is a prophet? One who foretells what is to be, and teaches the people divine knowledge.
2. What are the names of some of the Old Testament prophets? p. iii., I. 4.
3. Who, excepting Christ, was chief of the New Testament prophets? Re. 1 : 1, l. c., John.
4. Who spoke by the prophets? Lu. 1 : 70. Ja. 5 : 10.
5. Who foretold Christ's prophetic office? Ac. 3 : 22, f. c.
- 6.*What are Christ's prophetic words to men called? Re. 1 : 1. f. c., a revelation.
- 7.*What does he reveal to us? He. 10 : 7, the will of God.
- 8.*Where has he revealed to us the will of God? A. II., in "his word."

9. How has he revealed it? In history, commands, prophecies, promises, and threatenings.
10. By what agent does he reveal it to us through these? Jn. 14: 26, by his "Spirit."
11. How does he reveal it by his spirit? 2 Ti. 3: 16, f. c., by inspiration;—1 Co. 2: 12—14, by spiritual gifts and graces.
12. To whom, then, should you look for aid in the study of the Bible? Ps. 119: 18.
13. For what end does Christ reveal to you the will of God by his word and Spirit?
A. XXIV., Jn. 20: 31, for "salvation."
14. Do you study his will for this end?

LESSON XXXIII.

CHRIST, OUR PRIEST.

REVIEW

Qs. and As. XX.—XXIV.; also, in the last lesson, the questions marked *.

Q. XXV. *How doth Christ execute the office of a priest?*

A. XXV. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

- 1.*What is the business of a priest? Ec. 12: 9, to teach religious knowledge;— and He. 8: 3, to present offerings.
2. Who appoints men to this office? He. 5: 4, 5.
3. How was Christ made and publicly acknowledged a priest on earth? Mat. 3: 13—17, by his baptism.
4. How was his priestly office before known? He. 8: 5, f. c., by types and shadows.
5. Who were types of him? He. 7: 15—17, Melchisedec;— and He. 5: 5, f. c.; 7: 27, the Aaronic priests.
6. To whom did the ancient sacrifices and ceremonial services point? He. 9: 8—14.
- 7.*As our priest, what did Christ offer as a sacrifice? A. XXV., s. c. He. 9: 26: l. c., "Himself."
8. What is this work of Christ called in Ro. 5: 11, l. c.?— In He. 2: 17, l. c.?— In 1 Jn. 2: 2, f. c.?— In Mar. 10: 45, l. c.?— In He. 9: 12, l. c.'
9. What was the first object of his sacrifice? A. XXV, m. c. 1 Pe. 3: 18, "to satisfy divine justice."
10. For whose sins did he die? 1 Pe. 2: 24, f. c.
11. If he had not died for our sins, who must have suffered? We ourselves.
12. What, then, do we owe to Christ?

LESSON XXXIV.

CHRIST, OUR PRIEST.

REVIEW

Qs. and As. XX.—XXV.; also, in the last lesson, the questions marked *.

Q. XXV. Continued.

A. XXV. “

1. What was the other object of Christ's sacrifice, besides satisfying divine justice? A. XXV., 2 Co. 5 : 19, f. c., to “reconcile us to God.”
2. Before reconciliation, what are we? Ro. 5 : 10. Co. 1 : 21.
3. What is reconciliation? Making enemies friends.
4. By what means does Christ reconcile us to God? 2 Co. 5 : 18—20, by the gospel, saving us by the Holy Spirit.
5. What prophet has given the fullest account of his atoning sacrifice? Is. 53 : 4—7, 10, 11.
- 6.*What besides offering sacrifice belongs to his office as our priest? Is. 53 : 12, l. c., “intercession.”
7. Which of his prayers are recorded? Mat. 26 : 39; 27 : 46. Jn. 17.
8. Does he still pray for his people? Ro. 8 : 34. He. 7 : 25.
9. How should this fact lead us to pray? He. 4 : 16.

10. How should it lead us to endure suffering and temptation? He. 4: 14, 15. 1 Jn. 2: 1.
- 11.*How long will he be our priest? He. 7: 24, forever.
12. Why are we to pray in his name? Jn. 14: 6, l. c.
13. How should you pray to him and receive him as your priest? Ep. 3: 12, 17—19.

LESSON XXXV.

CHRIST, OUR KING.

REVIEW

Qs. and As. XX.—XXV.; also, in lessons XXXIII. and XXXIV., the questions marked *.

Q. XXVI. *How doth Christ execute the office of a king?*

A. XXVI. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

1. Over whom is Christ a king? Jn. 1: 49, his friends;—Ps. 110: 2, his enemies.
- 2.*How many things are here said to belong to Christ as a king? A. XXVI., five.
3. What are they?

4. Which relates to his friends? The first, second and third.
5. Which to his enemies? The fourth and fifth.
- 6.*What does he "subdue" in his people?
Ro. 6: 6, sin.
7. How? 2 Co. 1: 22. Ph. 2: 13, by his Spirit.
8. What does his subduing sin in them by his Spirit imply? Co. 1: 21, their former enmity.
- 9.*How does he "rule" them? Je. 31: 33, m. c. Eze. 36: 27, principally by his word and Spirit.
- 10.*—Defend them? Da. 6. Mat. 10: 29—31.
Ro. 8: 28, by his providence.
11. How did he restrain Haman? Est. 3—7, by exposing and defeating his wicked plot.
- 12.*How do you know that he will "conquer all his and their enemies"? 1 Co. 15: 25, 26, by his promises.
13. Are you the friend, or the enemy, of Christ?

LESSON XXXVI.

CHRIST'S HUMILIATION.

REVIEW

Qs. and As. XX.—XXVI.; also, in the last lesson, the questions marked *.

Q. XXVII. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition; made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

1.*Through how many periods is Christ's humiliation here said to reach? Four; birth, life, death, and burial.

2.*How did he humble himself by his birth? Jn. 17: 5, by laying aside his original glory;—He. 2: 16, by taking our nature.

3.*How, in the "condition of his birth"? Lu. 2: 7.

4.*How, in relation to "the law"? Ga. 4: 4, l. c.

5.*How, in relation to the miseries of this life? Mat. 4: 1, by temptation;—Lu.

- 9: 58, by poverty;—Jn. 4: 6, by weariness;—Mat. 4: 2, by hunger;—He. 3, by persecution;—Is. 53: 3, by grief.
- 6.*How in relation to "the wrath of God?"
Mat. 27: 46.
- 7.*How, in his death? Ga. 3: 13. Ph. 2: 8.
- 8.*How, in his burial? Mat. 27: 59, 60.
- 9.*How long did he remain "under the power of death"? Mat. 12: 40. 1 Co. 15: 4.
10. What duties does his humiliation enforce?
Mat. 11: 29. 1 Pe. 4: 1.
11. Why did he humble himself? He. 2: 10, for our salvation.
12. With what feelings should his humiliation fill you? Re. 5: 9, 10.

LESSON XXXVII.

CHRIST'S EXALTATION.

REVIEW

Q. and A. XXVII.; also, in the last lesson, the questions marked *.

Q. XXVIII. *Wherein consists Christ's exaltation?*

A. XXVIII. Christ's exaltation consists in his rising again from the dead on the third day, in ascending up into

heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

1. For what did his humiliation prepare the way? Ph. 2: 8, C. 9.
- 2.*How many things are said to be embraced in his exaltation? A. XXVIII., four.
- 3.*What are they? Resurrection, ascension, a seat of honor, and a throne of judgment.
4. How do you know that he rose from the dead? Jn. 20: 27. 1 Co. 15: 5, 6, 17.
- 5.*On what day did he rise? "The third."
6. How did his resurrection show that he was the Son of God? Ps. 16: 10, C. Ro. 1: 4, by its fulfilment of prophecy; —and Mat. 28. Jn. 10: 17, in the manner of it.
7. What do you know about his ascension? Lu. 24: 50—52. Ac. 1: 9—12.
- 8.*How long was it after his resurrection? Ac. 1: 3.
- 9.*To what place in heaven was he exalted? Co. 3: 1, l. c., "at the right hand of God the Father."
10. How does a seat at the right hand of a king compare with other seats? It is the most honorable.
11. What beside interceding for his people does he there do? Jn. 14: 2.

- 12.*How will the future judgment exalt him?
Mat. 25: 31, seq. Lu. 9: 26.
13. Will you behold him? 2 Co. 5: 10.
14. Are you prepared to meet him in the judgment?
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LESSON XXXVIII.

APPLICATION OF REDEMPTION.

REVIEW

Qs. and As. XX.—XXVIII.; also, in the last lesson, the questions marked *.

Q. XXIX. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

1. How are slaves often redeemed from bondage? By the purchase of their freedom.
2. Who has redeemed us from the slavery of sin? 1 Pe. 1: 18, 19.
- 3.*If he has purchased redemption, and freely offers it, what more is necessary? Jn. 5: 40, we must be made willing to accept it.
- 4.*Who can make us willing? Ps. 110: 3. Jn. 3: 5, 6. Ph. 2: 13, "the Holy Spirit."

68 FAITH THE BOND OF UNION WITH CHRIST.

5. Where is the doctrine of the Holy Spirit more fully treated? Lesson X.
6. What are some of the texts, in which he is promised? Is. 44: 3. Jo. 2: 28. Jn. 16: 13, f. c.
7. Which of the sacraments relate to him? Ti. 3: 5, baptism.
8. Of what is he said to convince men in Jn. 16: 9? Of sin.
9. Of what, in Jn. 16: 10? Of the glory of Christ as a Savior.
10. Of what, in Jn. 16: 11? Of the justice of God in the condemnation and punishment of the wicked.
11. How may you know when the Spirit strives with you? By a sense of God's goodness and justice, and of my own sin and misery.
12. What has he done to apply redemption to you?
13. Have you resisted his gracious striving?

LESSON .XXXIX.

FAITH THE BOND OF UNION WITH CHRIST.

REVIEW

Q. and A. XXIX.; also, in the last lesson, the questions marked *.

Q. XXX. *How does the Spirit apply to us the redemption purchased by Christ?*

A. XXX. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

- 1.*If a disobedient child should leave home, and fall into a deep pit or well, and if his elder brother should let down a rope to him, could he get out without taking hold and holding on to the rope?
2. What would you call that state of his mind which would make him take hold and hold on to the rope? Confidence or faith in his brother.
3. What could work that faith in him? A
• sense of his danger, and his love to his kindred and his home.
4. With whom would his faith unite him? With his brother, and, through him, with his father and family.
5. Who in our redemption acts the part of that elder brother? Christ.
6. What has Christ sent down from heaven to enable us to escape from the horrible pit and miry clay into which we have fallen by sin? The gospel and the Spirit.
- 7.*By what means does the Spirit “work faith in us?” Ro. 10: 8, 17, the word and ordinances of God.
- 8.*With whom does faith unite us? Ep. 4: 13, Christ; — and Jn. 17: 21, 22,

through him with God the Father and his spiritual family.

9. What will become of those who have no faith to unite them to Christ? Mar. 16: 16, l. c. 2 Th. 2: 12.
10. If you are united to Christ by faith, how long will the union continue? Rom. 8: 38, 39, forever.
11. How are you now invited or called to that union? Is. 55: 1. Re. 22: 17, by the gospel.
- 12.* Does the outward call of the gospel always prove effectual to unite men to Christ? Pr. 1: 24, f. c. Jn. 5: 40.
13. What reason have you to think that it has, or has not, united you to him?

LESSON XL.

EFFECTUAL CALLING.

REVIEW

Qs. and As. XXIX. and XXX.; also, in the last lesson, the questions marked *.

Q. XXXI. *What is effectual calling?*

A. XXXI. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth per-

suade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

1.*Who calls men effectually? The Spirit of God.

2.*How many parts of his work are here noticed? Four: convincing, enlightening, and renewing the mind, and leading us to embrace Christ, as freely offered to us in the gospel.

• 3. What part of his work is referred to in Ne. 9: 20, f. c. Pr. 1: 23, s. and t. cs. Is. 59: 21? Spiritual teaching.

4. What in Ac. 16: 29, 30? Awakening.

5. What in Zec. 12: 10. Ro. 7: 24? Conviction of the guilt and misery of sin.

6.—In Ac. 9: 6, f. c.? Inquiry after the way of life.

7.—In Ps. 51: 4? Confession of sin, and of desert of punishment.

8.—In Eze. 36: 26. Jn. 3: 5? A change of heart.

9.—In Ro. 5: 6. 1 Co. 12: 3, l. c. 1 Pe. 1: 2? Enabling us to receive Christ as a Savior.

10. What reason have you to think that these parts of the Spirit's work do not always follow each other in one and the same order? 1 Co. 12: 4—7.

11.—That the whole may take place suddenly? Ac. 16: 31—33. 2 Co. 6: 2, l. c.

12. How may you know whether this work of the Spirit has been performed in you? Mat. 7: 16—20. Jn. 15: 14. 1 Jn. 5: 1—4.
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LESSON XLI.

BENEFITS OF EFFECTUAL CALLING.

REVIEW

Qs. and As. XXIX.—XXXI.; also, in the last lesson, the questions marked *.

Q. XXXII. *What benefits do they that are effectually called partake of in this life?*

A. XXXII. They that are effectually called do, in this life, partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

- 1.*When do the benefits of effectual calling begin? "In this life."
- 2.*How many are here distinctly noticed? Three.
- 3.*What are they? Justification, adoption, and sanctification.
4. Where are these more fully spoken of? As. XXXIII.—XXXV.

5. Where, the several benefits "which do either accompany or flow from them?"
A. XXXVI.
6. What are some of these benefits? A. XXXVI.
7. What present benefit of piety is spoken of in Mat. 6: 33? Temporal comfort.
8. What, in He. 12: 6, 7? Fatherly correction.
9. What, in 1 Pe. 3: 12, 13? Protection.
10. What makes all things work together for good to Christians? Ro. 8: 28, f. c.
11. Does true religion ever make people unhappy? Pr. 3: 17.
12. What will the neglect of it do? Is. 57: 20, 21.
13. When will all earthly pleasures cease? Ec. 12: 1—7, at death.
14. What is the end of the earthly enjoyment of the wicked? Pr. 1: 32.

LESSON XLII.

JUSTIFICATION.

REVIEW

Qs. and As. XXIX.—XXXII.; also, in the last lesson, the questions marked *.

Q. XXXIII. *What is justification?*

A. XXXIII. Justification is an act of God's free grace wherein he pardoneth

all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

1. When a child is charged with wrong doing, but on examination is found to be and pronounced, innocent; what is it called? Justification.
2. What more does religious justification imply? Ro. 3: 10, sin; — Ps. 130: 4, forgiveness; — Ro. 5: 10, reception into favor.
- 3.*Why is justification called “an act?” Ro. 5: 1, because God justifies us the moment faith unites us to Christ.
4. In what two things does justification consist? A. XXXIII., pardon, and acceptance.
5. In justification, does God pardon *all* the sins of his people? Je. 50: 20. Co. 3: 13.
- 6.*How does God receive and treat those whom he justifies? “As righteous,” that is, as if they had not sinned.
- 7.*On what account? Ro. 3: 22, “the righteousness of Christ.”
8. What makes up the righteousness of Christ? Ph. 2: 8. He 7: 26, his obedience and suffering.
- 9.*How can his righteousness become or be accounted ours? A. XXXIII. Ro. 4:

6—8, it is "imputed to us," or reckoned ours.

10.*How is it received by us? Ro. 4: 2—5, "by faith alone."

11. If we have this faith, how shall we show it? Ro. 2: 18, l. c., "by works."

12. Have you this proof that you are justified?

LESSON XLIII.

ADOPTION.

REVIEW

Qs and As. XXIX.—XXXIII.; also, in the last lesson, the questions marked *.

Q. XXXIV. *What is adoption?*

A. XXXIV. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

1. If your father should go to the almshouse, take two orphans, bring them home, and treat them as his own children, what would you call it? His adoption of them.

2. Who adopted Moses? Ex. 2: 5, f. c.

3. Under what circumstances? Ex. 2: 5, l. c., 10.

4.*What two things make up religious adoption? A. XXXIV.

- 5.*What are some of the privileges of a visible adoption? Ro. 3: 1, 2, the Bible and religious institutions.
- 6.*When are we received into the *invisible* church? Jn. 3: 7. 1 Pe. 1: 23, at regeneration.
- 7.*What are some of the privileges of membership in it, or of spiritual adoption? Lu. 11: 13, the inward work of the Spirit;—He. 12: 6, correction;—Ro. 8: 17, inheritance.
8. Do you enjoy these privileges?
9. Will any who are the children of God by a spiritual adoption ever be lost? Jn. 17: 12, m. c.

LESSON XLIV.

SANCTIFICATION.

REVIEW

Qs. and As. XXIX.—XXXIV.; also, in the last lesson. the questions marked *.

Q. XXXV. , *What is sanctification?*

A. XXXV. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

1. What is the difference between justification, adoption and sanctification? Justification pardons and accepts the sinner as righteous; adoption makes him a child of God; and sanctification purifies him.
- 2.*Why is sanctification called "a work," and not an act? It progresses, or requires time.
3. Who sanctifies the hearts of men? Eze. 36: 25—27.
4. By what means? Ep. 5: 26, 27. 1 Pe. 1: 22, f. c.
5. Whose moral image does sanctification restore? Co. 3: 10—14.
- 6.*What beside restoring his image does sanctification do? A. XXXV.
- 7.*Why do we need to be "enabled" to perform this part of the work? Ep. 2: 1—3, we are previously dead *in* sin.
8. How does the Bible express deadness *to* sin? Ga. 6: 14, l. c., as a crucifixion.
9. What example of perfect deadness *to* sin does the Bible present? Jn. 14: 30, l. c.
- 10.*Where are we commanded to "live unto righteousness"? Ro. 6: 13.
- 11.*How does the Spirit enable us to do this? Ga. 2: 20.
12. How long will this spiritual life continue? Co. 3: 3, 4.

LESSON XLV.

ASSURANCE OF GOD'S LOVE.

REVIEW

Qs. and As. XXIX.—XXXV. ; also, in the last lesson, the questions marked *.

Q. XXXVI. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. XXXVI. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

1.*How many benefits of justification, adoption and sanctification, are here mentioned? **A. XXXVI.**

2.*What is the first?

3. Why are you *sure* that your parents love you?

4. When you do as they wish, do you feel *sure* of their approbation?

5. If, then, you would be assured of God's approving love to you, what must you do? **Jn. 14: 15, 23.**

6.*What is necessary to spiritual obedience,

and of course to the assurance of God's favor? Ep. 2: 10, a change of heart; — He. 11: 6, faith in Christ.

- 7.*How may those who have a new heart be assured of God's love? 1 Pe. 1: 10, 11; 2: 1—5, by a proper use of the means of grace.
8. Who works in them assurance by these means? Ep. 4: 30.
9. What have they themselves to do? Ph. 2: 12, l. c., 13.
10. In what degree may they expect to enjoy assurance? According to their obedience.
11. Who is said, in 2 Ti. 4: 6—8, to have attained this assurance?
12. On what does that faith which produces obedience and assurance rely? 2 Co. 7: 1.
13. What sign of assurance is given in 1 Jn. 3: 3?
14. Have you this sign?

LESSON XLVI.

PEACE OF CONSCIENCE.

REVIEW

Qs. and As. XXIX.—XXXVI. ; also, in the last lesson, the questions marked *

Q. XXXVI. Continued.

A. XXXVI. “

1. What is the second benefit which in this life accompanies or flows from justification, adoption and sanctification? A. XXXVI.
2. What do you call that within you which tells you what is right or wrong? Ro. 2 : 15, conscience.
3. When you do not obey its voice, are you happy?
4. Why were Joseph's brethren unhappy? Ge. 37 : 23—36 ; C. 50 : 20, 21, their consciences accused them for hating and selling their brother, and for deceiving their father.
5. How long did they conceal their guilt, and suffer from an accusing conscience? Between twelve and thirteen years.
6. How did they at length find “peace of conscience”? Ge. 45 : 26, 27, by confessing and forsaking their sin.
- 7.*Can you have “peace of conscience” while you remain in sin? Is. 57 : 20, 21.

8. If your sins are hid in this world, where will they be known? Ec. 12: 14.
- 9.*Through whom may you now enjoy "peace of conscience"? Ro. 5: 1. Ep. 2: 13—17.
10. What must you do to secure it? Mar. 1: 15, l. c., repent, believe, and obey the gospel.
11. Why is Christianity called the gospel of peace? It gives peace to them who obey it.
12. What did Christ promise his disciples before he left the world? Jn. 14: 27, f. c.
13. If you are Christ's, who will give you peace? Ga. 5: 22, f. c. C. He. 13: 20.
14. Over whom did Christ weep, because they neglected their everlasting peace?
15. Why do you think that very young children may become Christians, and enjoy peace of conscience?
16. If you have it, how long will it be yours?

LESSON XLVII.

JOY IN THE HOLY GHOST.

REVIEW

Qs. and As. I.—XI.

Q. XXXVI. Continued.

A. XXXVI. “

- 1.*What is the third benefit which in this life accompanies or flows from justification, adoption and sanctification? A. XXXVI.
2. Did you ever see or read of young persons who were truly pious?
3. Were they very happy?
4. What made them so? Ps. 119: 165. Pr. 3: 17.
5. In whom did they rejoice? Ps. 33: 1.
6. What were some of the occasions of their joy? Ro. 5: 2, ~~their~~ own good hope; —Ph. 1: 18; 2: 16—18, preaching; —Lu. 15: 4—7, the recovery of backsliders; —Ja. 5: 20, the conversion of sinners; —Mal. 3: 16, the society of believers.
7. What example of such joy is there in Ac. 16: 34?
- 8.*Why is this joy said to be “in the Holy Spirit”? Ro. 14: 17.
9. With what other fruits of the Spirit is it joined in Ga. 5: 22, 23?

10. For what may it be mistaken? Jn. 16 : 20, worldly or natural joy.
11. How can it exist in trials and afflictions? Ro. 5 : 3—5, on account of the benefits of them.
12. Where is it required? Ps. 97 : 12. Ph. 3 : 1 ; 4 : 4.
13. Have you obeyed these precepts?

LESSON XLVIII.

GROWTH IN GRACE.

REVIEW

Qs. and As. XII.—XIX.

Q. XXXVI. Continued.

A. XXXVI. “

- 1.*What is the fourth benefit which in this life accompanies or flows from justification, adoption and sanctification? A. XXXVI.
2. What is the first condition of growth in a plant or tree? Life.
3. How does the Bible represent us before conversion? Ep. 2 : 1, as dead.
4. Why do you think that young converts have at first but little grace? Mat. 13 : 33. 1 Pe. 2 : 2.
5. What sustains the life and promotes the growth of a plant? Soil, water, air, light and heat.

6. What are some of the means of sustaining spiritual life and promoting growth in grace? The Bible, the Sabbath, the sanctuary, the sacraments and prayer.
7. Where are these treated? A. LXXXVIII. seq.
8. Which of them is spoken of in Ps. 84: 2?—In Ep. 6: 18?—In Ph. 1: 16?
9. In whose life and likeness do believers grow? Ga. 2: 20. Ep. 4: 13.
- 10.*By whose gracious help? Ph. 1: 6.
11. How is this growth shown? Jn. 15: 2, l. c., by increased fruitfulness.
12. What duty does God require of them in 2 Pe. 3: 18?
13. Will they ever be free from this duty?
14. Have you grace to grow in?

LESSON XLIX.

PERSEVERANCE.

REVIEW

Qs. and As. XX.—XXVIII.

Q. XXXVI. Continued.

A. XXXVI. “

- 1.*What is the fifth benefit which in this life accompanies or flows from justification, adoption and sanctification? A. XXXVI.

- 2.*Whom has God promised to keep? Je. 32: 40. Jn. 6: 39, his covenant-people.
3. Why will not his promise fail? Jn. 10: 27—29.
4. What does Christ say of those whom the Father gave him? Jn. 17: 12.
5. What does Paul say in Ro. 8: 35—39?
6. Who dwells in believers and keeps them? Jn. 14: 17.
7. What have believers to do in perseverance? Ph. 2: 12.
8. What other reason have you to think that God will not leave the work unfinished? Ph. 1: 6.
9. Why do any leave the church and renounce religion? 1 Jn. 2: 19.
10. Will the doctrine of perseverance save those who live in sin?
11. What is the first condition of perseverance? Mat. 7: 13, f. c., entrance into the way of life.
12. To whom does God promise eternal life? Mat. 24: 13.
13. Can you be a Christian, if you do not persevere?

LESSON L.

BENEFITS AT DEATH.

REVIEW

Q. and A. XXXVI.; also, in lessons XLV.—XLIX., questions marked *.

Q. XXXVII. *What benefits do believers receive from Christ at death?*

A. XXXVII. The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

1. What little children did you ever see or read of, who died a very happy death?
2. What made them happy?
3. What brought death into this world?
Ro. 5: 12.
4. Why did they desire to die? Ph. 1: 23, to be with Christ;—1 Pe. 1: 15, 16, to be like him "in holiness;"—and Jn. 14: 2; Ro. 8: 16, 17, to share his inheritance and glory.
- 5.* At their death, where do the souls of the righteous go? "They do immediately pass into glory."
6. In what are they previously made "perfect"? "In holiness."

7. How is this truth expressed in Lu. 23: 43?
8. Who carried Lazarus to heaven? Lu. 16: 22.
9. To whom do the righteous owe their peace and triumph in death? 1 Co. 15: 57.
10. If you would be happy in death, what must you do? Lu. 13: 24.
11. What will become of your body when you die? Ps. 104: 29. Ec. 12: 7, l. c.
12. If you are a Christian, to whom will your body remain united in the grave? 1 Co. 6: 15, f. c. 1 Th. 4: 14.
13. How long will it rest there? A. XXXVII., l. c. Jn. 11: 24.
14. What is that rest called in 1 Th. 4: 15, l. c.? A sleep.
15. In whom is that rest or sleep? 1 Co. 15: 18.
16. Are you living in a good hope of that blessing?

LESSON LI.

RESURRECTION.

REVIEW

Qs. and As. XXIX.—XXXVII.; also, in the last lesson, the questions marked *.

Q. XXXVIII. *What benefits do believers receive from Christ at the resurrection?*

A. XXXVIII. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

- 1.*What is the raising of the bodies of the dead from their graves called? "The resurrection."
2. How long will the raising of the dead require? 1 Co. 15: 52.
3. Who will raise them? Jn. 5: 21. 1 Co. 15: 21, 22.
4. Whom has he raised? Mar. 5: 41—43. Lu. 7: 14. Jn. 11: 43.
5. Where has Paul fully discussed this doctrine of the resurrection? 1 Co. 15.
6. What change will take place in your body? 1 Co. 15: 44, it will become spiritual.
7. Will you know the righteous and the wicked in the resurrection? Da. 12: 2, C. Jn. 5: 29.
8. If you are a true Christian, in whose likeness will you rise? Ph. 3: 21.
- 9.*Where will the righteous then be raised up? 1 Th. 4: 16, 17, in glory.
10. Of what will that glory consist? Ep. 3: 19; 4: 13, the fulness of Christ.
11. Who rejoice in it? 2 Co. 5: 2—4, the righteous.

12. How do you feel, in view of the resurrection ?
-

LESSON LII.

JUDGMENT AND FUTURE STATE.

REVIEW

Qs. and As. I.—XXXVIII.; also, in the last lesson, the questions marked *.

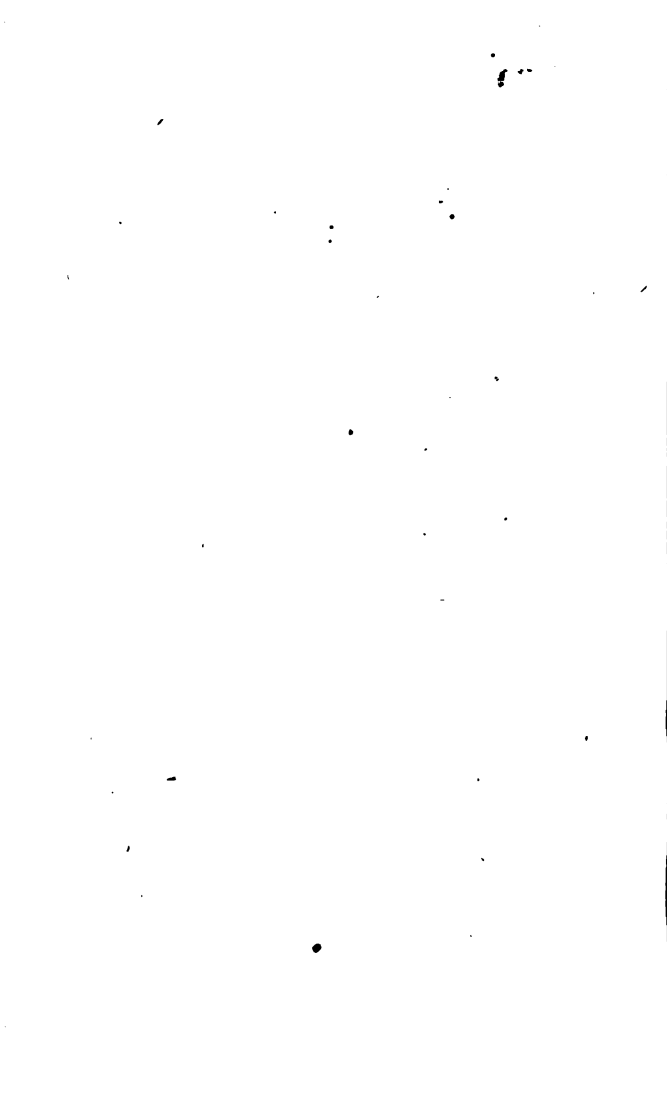
Q. XXXVIII. Continued.

A. XXXVIII. “

- 1.*What other benefit will true believers receive from Christ? They “shall be openly acknowledged and acquitted in the day of judgment.”
2. How can you prove that there will be a day of judgment? Ac. 17: 31.
3. Who will be the judge? Jn. 5: 22.
4. Whom will he judge? Ro. 14: 12. 2 Co. 5: 10, f. c.
5. For what? Ec. 12: 14. 2 Co. 5: 10, l. c.
6. What separation will be made? Mat. 25: 32, 33.
- 7.*How will he “openly acknowledge and acquit” them? Mat. 25: 34—36.
8. What feeling will his approbation awaken in the righteous? Mat. 25: 37—40, a sense of unworthiness.
9. How long will their full enjoyment of God continue? A. XXXVIII., l. c.

10. What will be the sentence of the wicked?
Mat. 25: 41.
11. How will they receive it? Mat. 25: 42,
43, with displeasure and murmuring.
- 12.*What terms describe the duration of the
sentence of that day? Mat. 25: 46.
13. To what are these future benefits of the
righteous motives? To penitence, faith,
and obedience.
14. If you should die suddenly, have you any
good reason to hope that you would
enjoy these benefits of redemption?







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